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exist, it points out, far more clearly than the alternative rendering, that Hegel regarded his system as doing all, and more than all, that orthodox theology had aimed at.

Certainly it is now more often held that Hegel ignored experience than that he never went beyond it, and for this reason Professor Wallace's choice must be regarded as correct. But it must be taken rather as an emendation of Hegel's own exposition than as equivalent to it, for, whether rightly or wrongly, it is always the side of unity and universality on which any over-emphasis in the original falls.

The second, third, and fourth essays deal with various points in Hegel's psychology, especially in connection with ethics. Professor Wallace remarks on the strange unwillingness of "transcendent" ethics to acknowledge the full and complete connection between the world of ethics and the world of nature,—an unwillingness absolutely incompatible with Hegel, although occasionally found in connection with what has been called Neo-Hegelianism (p. cxix.). And he also reminds us that ethics, if taken as a science, will, as much as psychology or the physical sciences, construct an unconscious and uncritical metaphysics of its own, which will be as incomplete as the other two, and may be more practically dangerous (p. lxi.).

The fifth essay is largely occupied by an account of the "Criticism of the German Constitution" of 1802, and of the "System der Sittlichkeit" of the same date. The interest of the latter is considerable, as showing that, however marked Hegel's affection for the Greek view of the state is in his systematic works, it was much stronger in the earlier part of his life.

On the whole, the volume must be considered as a very important help to the study of Hegel. It is to be hoped Professor Wallace will not be weary in well-doing. Much of Hegel still remains inaccessible to the English reader, and no one is better fitted to act as an interpreter.

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THE NATURAL HISTORY OF THE CHRISTIAN RELIGION. By William Mackintosh, M.A., D.D. Glasgow: James MacLehose & Sons, 1894.

Dr. Mackintosh essays to construct a "natural," as opposed to a "supernatural," history of Christian doctrine. His general

position may be said to be that of ordinary historical science. The certainty of science is held to involve the impossibility of miracle, and accordingly any true account of the Christian religion must have an anti-supernatural basis. Even though the special genius of Jesus be admitted as fully as is necessary, nevertheless the gradual growth of his doctrine may be traced in the history of Israel, just as its further development may be seen in the history of Christian dogma. The general idea of development may be applied to the Christian religion in exactly the same way as to any other part of history. But, while using the idea of development without giving to it a very precise signification, Dr. Mackintosh endeavors to cut the Christian religion clear of metaphysics. He holds strongly to the absoluteness of scientific law; but he does not attempt to give any account of the meaning of law or any metaphysical justification of it. His stand-point is avowedly scientific rather than philosophical. "We may dismiss at once every form of religious belief which is at variance with a single well-ascertained scientific fact" (p. 79). But while science may "in a certain sense lay claim to finality," arriving at "results which can never be overturned or set aside," there can be no such finality in speculative philosophy, and consequently we cannot base our religious opinions upon any philosophical system. It is thus a great satisfaction to Dr. Mackintosh to be able to maintain that Jesus was not a philosopher nor the exponent of a system. "The distinctive doctrine of Jesus rested on facts of his consciousness, and was therefore independent of any recognized theory; but, like every doctrine resting on fact and giving a true reflection of fact, it was capable of entering into combination with, and finding a place for itself in, the true theory of the universe, whatever that might prove to be" (p. 81).

It is impossible, however, thus to run away from metaphysics, and, with the best of intentions, Dr. Mackintosh cannot help being a metaphysician,—or, at least, using metaphysical principles. Nothing can be claimed, whether for science (natural and theological), for common knowledge, or for practice, except upon more or less definite metaphysical grounds. Dr. Mackintosh does not fully systematize his views; but his stand-point indirectly implies such metaphysical positions as that facts are given and absolute, while theories are constructed and changing, or, more generally, that there is (in religion or elsewhere) a permanent which is entirely outside of all change. Otherwise the distinction which

he draws between the finality of science and the absence of finality in philosophy has no meaning.

The chief feature of the unchanging or "fact" element in the doctrine of Jesus is what Dr. Mackintosh (following E. von Hartmann) calls the "autosoteric" method of deliverance from evil, the method of salvation by the exercise of personal freedom. The opposite, or "heterosoteric" view, he regards as a later development in Christian teaching and as closely connected with the supernatural conception of Jesus. Into a discussion of this it is impossible here to enter, but it seems to me that Dr. Mackintosh is inclined to lay too much stress on an abstract freedom of will; on the "need, in the last resort, for an act of decision on the part of the individual himself," in addition to all that may come to him through his "organic connection with the race" of which he is a member (p. 150). The truly autosoteric view must not exclude heterosoteric considerations, nor must it merely be "qualified" by them; but, in one way or another, it must be shown to transcend them and to include them within itself. Thus, in dealing with the forgiveness of sins, Dr. Mackintosh gives an interesting account of *self*-forgiveness as a kind of noble, spiritual self-assertion, but we find no satisfactory explanation of the forgiveness of others.

The plan of the book is to give (1) the general basis of the author's "anti supernatural position," (2) the consequences as regards the doctrine of Jesus, (3) the gradual development in Israel of the ideas of righteousness and of the kingdom of God, and the modifications which Jesus made in these ideas. Upon this there follow (4) an account and discussion of the death of Jesus and the appearances to the disciples, and (5) the gradual development of Christian dogma through mythical tradition, and afterwards through Pauline, Petrine, and Gnostic influences, while a concluding chapter refers briefly to later thought. On the whole, the book is one of much ability and learning, and, in spite of its somewhat cumbrous style, it cannot fail to interest all who desire a reconstruction of Christian dogma. Its close affinity with the Ritschlian school of theology, now dominant in Germany and already influencing the thought of other countries, may further commend it to the attention of English-speaking readers.

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